

10197

*The Confession and Support of the Godly in  
Times of National Danger.*

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A  
**S E R M O N,**

PREACHED AT

**KINGSTON UPON HULL,**

WEDNESDAY, FEBRUARY 25, 1795.

THE DAY APPOINTED FOR A GENERAL FAST;

BY GEORGE LAMBERT.

TO WHICH ARE ADDED

The HYMNS sung upon the Occasion.

COMPOSED BY A FRIEND.

*Published at the Request of several of the Hearers.*

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H U L L:

PRINTED BY J. FERRABY; SOLD BY C. DILLY, LONDON;  
AND THE BOOKSELLERS IN HULL.

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M, DEC, XCV;

P R E F A C E

THE HISTORY OF THE



BY GEORGE LAMBERT.

AND WHICH WAS

CONSTITUTED BY A TRINITY.

THE HISTORY OF THE

M U L T

PRINTED BY J. BARNES, SOLD BY C. BARNES, LONDON.

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## P R E F A C E.

**I** HAVE been induced to publish the following Sermon, by the urgent solicitations of many friends, who, stand high in my esteem. Sensible, however I am, that it has no other merit, than the sincere desire of inducing my fellow Britons to look solely to God for help. Politics and Parties are not the province of a Christian Minister.. "Christ's Kingdom is not  
"of this world;" and therefore I wish to have as little to do with any thing here, as possible. But, as a sincere friend both to my KING and the CONSTITUTION of this Country, I do wish there was more prayer, more looking to God, and less dependence upon men and means, found amongst us.---The Service was introduced by singing Hymn I. After Prayer, the Scriptures read, were designed to shew, the following things :



*things: First, The propriety of days of general Humiliation, in times of impending danger, from Jonah chap i. Secondly, The duty of God's People, in pleading for sinful Nations; from Gen. chap. xviii. ver. 24--33. And Thirdly, The probable advantage with respect to individuals, should they not be able to succeed for the whole, from Ezek. ix. After which was sung Hymn II; and at the close of the discourse, Hymn III.*

SERMON



## SERMON, &c.

2 CHRONICLES XX. 12.

*We have no might against this great company  
that cometh against us, neither know we what  
to do, but our eyes are upon thee.*

THE words now before us, are, I apprehend, well adapted, to the solemn business, in which by the Proclamation of the Sovereign we are this day called upon to engage. As a nation we seem to be on the eve of some great and solemn event. And though before this, our prospects have repeatedly appeared discouraging, yet never so truly formidable and alarming as at the present crisis. Our armies have been necessitated to flee before their pursuers.—In the country of one of our late allies, in defence of whom, we professionally entered into the present conflict, their troops have been vanquished—their government overturned—their fleet captured—  
and

and, an astonishing revolution effected. If report may be credited, we ourselves are threatened with a similar kind of treatment. Nor does there need a spirit of prophecy, to declare, that either deliverance or destruction can be at no great distance from us. Were we to fix our thoughts on the sins of our nation—on that proud and self-confident spirit which has too often elated our minds—on the weight of our burdens—the greatness of our debt—the number of our opponents—the overthrow of a neighbouring state—or the extreme severity of the present winter which has given such a decided advantage to the people we oppose, we should have every thing to fear.—Our only hope and refuge must be in the Almighty. Often has the wisdom, power and glory of his kind interpositions, in behalf of this country, broken forth from the darkest clouds. To his believing people, it has ever appeared, that “the Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him\*.” Therefore, though the earth be removed, and though the mountains be carried into the midst of the sea, God will

\* Nehemiah i. 7.

be their refuge and strength, a very present help in trouble†. However too prone, it must be acknowledged, are God's own people, to depart from him. With prosperity they are as apt to be elated, as depressed by adversity, forgetting that both, are alike under the direction, and at the disposal of Him that cannot err. Frequently is he therefore under a kind of necessity to withdraw his smile, and cover his dispensations with a frown, thereby calling our attention wholly to himself and convincing us that all our help must come from Him. Happy for us, if like *Jehoshaphat* and the men of *Judah*, in the day of trial, our minds having renounced every false confidence, are led to look to *Jebo-*  
*vab* alone, as our refuge, defence and glory ; saying, " We have no might against this  
 " great company that cometh against us,  
 " neither know we what to do, but our eyes  
 " are upon thee."

At the season, here alluded to, we find the kingdom of *Judah* threatened with a very formidable invasion, by the combined forces of *Moab*, *Ammon*, and many others besides, probably the *Edomites*, inhabiting mount *Seir*.

† Psalm xlvii. 1, 2.



Not long before this *Ishbosheth* assisted by *Jehoshaphat* had reduced the *Moabites* to a very low condition; now, they in their turn meditate revenge, by invading the land of *Judea*. to "It came to pass after this also, that  
 "the children of *Moab*, and the children of  
 "the children of *Ammon*, and with them other beside the  
 "the *Ammonites*, came against *Jehoshaphat* to  
 "battle."

The numerous army destined for this undertaking, seems to have been raised with such dispatch, and marched with such astonishing secrecy, that they were within thirty miles of the royal city, before *Jehoshaphat* had the least apprehension, of their design, or of his danger. "Then there came some  
 "that told *Jehoshaphat*, saying, There com-  
 "eth a great multitude against thee, from  
 "beyond the sea, on this side *Syria*, and be-  
 "hold, they be in *Hazazon-tamar*, which is  
 "En-gedi."

Struck with such unexpected tidings, we are informed that even the good and valiant *Jehoshaphat* feared; but it was a fear that was mixed with faith. In this truly eminent

\* Ver. 10. to Ver. 21.

danger, his mind is directed to the best, and only sure alliance. Sending forth his Proclamation through the land, he summons his people to convene together in the Temple, there to invoke the protection of the God of armies, and the blessing of the God of peace. "*Jehoshaphat* feared, and set himself to seek the LORD, and proclaimed a fast throughout all *Judah*. And *Judah* gathered themselves together, to ask help of the LORD; even out of all the cities of *Judah* they came to seek the LORD\*." Carnal policy would have acted a very different part; but *Jehoshaphat* was fully convinced that more was to be done by prayer, than by sword or spear.

The Nation being assembled in solemn convocation, the King himself becomes their chaplain. He pours forth his petition in the name of the whole—acknowledges the divine supremacy and superintendency over all—pleads the peculiar relation of God to *Israel*, and his promise to *Abraham*—glances at the ingratitude of their opposers, and concludes with a solemn application to the rich mercy and needed interposition of the great

\* Ver. 3, 4.

B

JEHOVAH.

JEHOSHAPHAT. The whole is an admirable piece  
 of sacred oratory, worthy of your particular  
 regard. " And *Jehashaphat* stood in the  
 " congregation of *Judah* and *Jerusalem*, in  
 " the house of the Lord, before the new  
 " court. And he said, O Lord God of our  
 " fathers, art not thou God in heaven? And  
 " rulest not thou over all the kingdoms of  
 " the heathen? And in thy hand is there  
 " not power and might, so that none is a-  
 " ble to withstand thee? Art not thou our  
 " God, who didst drive out the inhabitants  
 " of this land before thy people *Israel*, and  
 " gavest it to the seed of *Abraham*, thy  
 " friend for ever? And they dwelt therein,  
 " and have built thee a sanctuary therein  
 " for thy name, saying, If when *Evil*  
 " cometh upon us, as the sword, judgment,  
 " or pestilence, or famine, we stand before  
 " this house, and in thy presence, (for thy  
 " name is in this house) and cry unto thee in  
 " our affliction, then thou wilt hear and help.  
 " And now behold, the children of *Ammon*,  
 " and *Moab*, and mount *Seir*, whom thou  
 " wouldst not let *Israel* invade, when they  
 " came out of the land of *Egypt*, but they  
 " turned from them, and destroyed them not:  
 " Behold,



Behold, I say, how they reward us, to  
 come to cast us out of thy possession which  
 thou hast given us to inherit. O our  
 God, wilt thou not judge them? For we  
 have no might against this great company  
 that cometh against us: neither know we  
 what to do, but our eyes are upon thee.  
 And all Judah stood before the Lord, with  
 their little ones, their wives, and their  
 children \*.

The words of the text, naturally divide  
 into these two parts,

I. An humble confession both of their  
 impotence and ignorance, before God. *We  
 have no might, neither know we what to do.*

II. An express declaration, of the only  
 encouragement and support that remained for  
 them. *But, our eyes are upon thee.* After  
 considering which, in the

III Place, I would conclude the subject  
 with a few general remarks, in reference to  
 our own case.

May the portion of Scripture now before  
 us, be as truly descriptive of the frame of our  
 hearts, as it seems to be applicable to our

state as a nation. As the eyes of servants used to be to the hand of their masters, for protection and support, while engaged in their service; and as the eyes of Israel were upon Moses, for deliverance in the day of their distress: So, may our souls look up to the Lord our God for salvation.

The passage now before us, contains

I. An humble confession before God of Israel's impotence and ignorance. *We have no might, neither know we what to do.* In their own view they appeared but a small handful of people, ready to be swallowed up by those numerous hosts that were now marching against them. To an eye of sense the advantage was all on the opposite side; and therefore in the presence of God, they acknowledge these two things—*The inequality of their strength—and the insufficiency of their counsels.*

1. Before God they ingenuously acknowledge *the inequality of their strength.* *We have no might.* Hereby they disclaim all confidence in their sword, in their bow, or in any arm of flesh. If saved, it must be all of God, and he should have all the honour. But, here it may be said, was the state of that

Psalm. cxviii.

state

B 2

country

country so low, at the season referred to, as seems to be insinuated in this confession? Were their cities all unfortified, or had they no troops to defend them, or were they in want of skillful commanders to direct and encourage them? It is highly probable that not one of these was the case. Perhaps never was the country in a better state of defence, or had armies better disciplined, or commanders more valiant, than during the reign of this Prince. The account we have of his military force in a former part of this history, is truly astonishing. There we are told, that *Jehoshaphat* waked great exceedingly, and he built in *Judah* castles and cities of store. And he had much business in the cities of *Judah*: and the men of war, mighty men of valour, were in *Jerusalem*. And these are the numbers of them according to the house of their fathers; of *Judah*, the captains of thousands; *Adnah* the chief, and with him mighty men of valour, three hundred thousand. And next to him was *Jehobanan* the captain, and with him two hundred and fourscore thousand. And next him was *Amashab*, the son of *Zichri*, who willingly offered himself



"himself unto the Lord; and with him two  
 "hundred thousand, mighty men of valour.  
 "And of Benjamin, *Eliada* a mighty man  
 "of valour, and with him armed men  
 "with bow and shield, two hundred thou-  
 "sand. And next him was Jehoabab,  
 "and with him an hundred and fourscore  
 "thousand, ready prepared for the war.  
 "These waited on the King, besides those  
 "whom the King put in the fenced cities  
 "throughout all Judah\*." A Million, one  
 hundred and sixty thousand men, exclusive  
 of those that were in the different garrisons!  
 With what propriety then could it be said  
 upon this occasion, *We have no might?*  
 Were those numerous hosts disbanded at this  
 season, or did they keep no standing armies  
 in those days? Probably we shall come much  
 nearer to the truth, by considering this de-  
 claration as rather descriptive both of the  
*judgment* and *piety* of *Jehoshaphat*.—In his  
*judgment*, he was fully convinced that the  
 largest and best disciplined army, was as no-  
 thing, unless the God of armies took them  
 under his immediate conduct and protection.  
 He neither confided in the number of his  
 infantry.

infantry, the agility of his cavalry, and the skill of his generals—but in the Lord of Hosts alone.—And as a man of piety, weighing the sins of the nation, against the fortitude and force of his army—convinced, that it is sin which takes away the best defence of a people, and exposes them to the divine displeasure, he cries out, *We have no might*:

Here then we learn, that humility is the highway to honour. Separate from God, Judah both saw and acknowledged that they had no might: and the event proved, what a blessing it is for a people to be under the influence of such a conviction. Sorry, however, I am to say, that the reverse of this, has been one of the characteristic sins of our nation. Only a little while ago, the boast was, that our well-disciplined armies were to do every thing; for how was it probable, that the unskilful troops of our opposers, should be able to stand before them. But, ah, mournful fact! the event has proved that success is not always to the wise, nor the battle to the strong.—Now, the language of presumptuous confidence is, well our resources are still inexhaustible—our allies, numerous and powerful—and above all, our navy invincible.

vincible. But have we forgotten that both winds and waves are in the hands of God? And further, have we not reason to fear, that our national infidelity, profaneness, dissipation and abuse of Gospel privileges may arm both those elements against us, and raise such a dreadful storm as may sink all our proud confidence into the depths of destruction.

God grant, that the formidable aspect, which is so much against us, may be intended, rather to convince us of the folly of our past conduct, than to consume us for our transgressions. Surrounded, as it were, with danger on all hands, may we at last begin to look upwards. But, however those may act, who, leaving a superintending Providence out of the question, look no higher than an arm of flesh, be it your concern who are actuated by different principles, to remember that the Lord yet reigns—to rejoice that he sitteth King upon the floods—and to give him no rest, till he establish his Zion, making it a praise in the earth. May the general confession of all his family in this nation, now assembled before him, be, Lord, we have no might, no wisdom, no hope but in this; that thou art still able, to display thy power, skill  
and



and glory, by raising us up, from our present low estate. And to excite us to such a frame of mind, let us ever remember, that the deliverances of *Israel*, were always introduced by such an entire diffidence and despair of themselves. *We have no might.*

2. This acknowledgment of the inequality of their strength was accompanied with a confession of *the insufficiency of their counsels. Neither know we what to do.* Their skill was as insufficient to guide, as their courage to defend them. Before God, it is no disgrace for the wisest of statesmen and the greatest of Sovereigns to acknowledge their ignorance. Persons who are placed at the helm of a state need extraordinary supplies of wisdom, to discern the times, and to shew them what ought to be done. And God grant, that the wise men of our land, may daily kindle their tapers afresh at the lamp of divine wisdom—our Sovereign, like Solomon, plead for a wise and an understanding heart—and all of us look up to the Father of lights, who is able to teach our senators wisdom. In the present crisis, prayer is the incumbent duty of every real friend to his country; great things have been effected by it upon former occasions: And who can tell, but

this may be the only remaining key, to open the way of deliverance from all the impending evils that we dread. The humble shall be exalted, but those that walk in pride, God is able to abase. May he mercifully send forth his light and his truth. The *one*, to convince us of the impolicy of our past conduct; the *other*, to lead us in the path of present duty. Thus far, our counsels have been frustrated, our schemes frowned upon, the sword has in effect been sheathed in our own bowels, and we have been so blinded by infatuation, as not to perceive that the Lord had a controversy with us. Surely it is high time for us now to make a pause, and to acknowledge, that we know not what to do. May it not have been the case, that our sins as a nation, have been the mean of exposing our troops to all that distress, calamity and confusion which they have experienced in the field. Should it have been so, may we from this day be deeply humbled before God, and plead that we may no longer be infatuated by the vain presumption either of our own might or wisdom: But disclaiming both, may we return to the Lord, from whom as a nation, we have sadly revolted. This introduces the next thing we proposed to consider, viz.

II. The

II. The exprefs declaration of the only encouragement and fupport that remained to them. Impotent and ignorant, their eyes were upon God. *But our eyes are upon thee.* This alfo includes two things—a conviction, that God had yet power to fave—and a fecret hope that he might, and would interpoſe in their behalf.

i. To have the eye upon God in a day of national trouble fuppoſes *the conviction that he has yet power to fave.* He, and He only is able to fave: And if he condeſcend to unſeal the treaſures of his wiſdom, and unvail the majeſty of his power, the aſſailants ſhall be confounded, and the confiding, victorious. That his power is equal to the moſt arduous undertakings is acknowledged v. 6. The evidence was ſufficiently manifeſt, in the annals of their own country v. 7. Nor was there occaſion for *Jehoſhaphat* to look ſo far back into the Jewish hiſtory; he had only to call to mind, what God had effected for his good father *Aſa*, and how he had acted, when *Zerab*, the *Ethiopian* aſſailed him with an hoſt conſiſting of a million of men, beſides three hundred chariots armed with ſcythes. The conduct of *Aſa*, is thus deſcribed. “ And



“ *Aza* cried unto the Lord his God, and said,  
 “ Lord, it is nothing to thee to help, whether  
 “ with many, or with them that have no  
 “ power: help us, O Lord our God; for we  
 “ rest on thee, and in thy name we go against  
 “ this multitude. O Lord, thou art our God;  
 “ let not man prevail against thee. So the  
 “ Lord smote the Ethiopians before *Aza*, and  
 “ before *Judab*, and the Ethiopians fled\*.”

Notwithstanding therefore every discouragement both from within and from without, *Jehoshaphat* did well to remember, that He, who had delivered, was still able to deliver them. The power and grace of God are the only refuge, for a weak, a vanquished, or, which if possible, is worse than either, a sinful people. However alarming or however threatening our prospects, nothing is too great for the Lord to do: And his arm is not shortened that it cannot save, neither is his ear inattentive to earnest, importunate prayer. It may be that he has thus far left us to prove the weakness of every created arm, and brought us into this very critical situation, on purpose, that by the finger of his Providence, our faith and hope might be directed to himself alone. The

\* 2 Chron. xiv. 11, 12.

perusal of the history of Israel under the *Judges* may be of very singular use to us, at this season: For amidst all the variety of their distresses and deliverances, we find a kind of conformity, in each of the following particulars.—Forgetfulness of God and transgression against him, brought on their trials—For some time they remain insensible and stupid under them—By and by, a spirit of conviction and distress begins to take hold of them—This leads them humbly to supplicate pardon and deliverance at God's hand—And, as constantly as this was the case, He interposed in their behalf with a great and unexpected salvation. Alas! we have followed them but too closely in their crimes; may we also imitate them, in returning to God as our only confidence and deliverer. O! to have our minds staid upon him; for this is the way both to perfect peace and certain deliverance. May there this day, be a general turning to the Lord, from the king upon the throne, to the least and lowest, of all his subjects. To be the leaders in such a work is a real honor. It is now time for us, brethren, to seek the Lord, if so be it may prove a lengthening of our tranquillity. The duty of the watchman is, when he seeth the sword coming to give the alarm,

alarm, lest the blood of the people be upon his head: and it should be the concern of every one of us, to lay hold of the divine strength. May there be found many righteous ones pleading and wrestling with him this day for a blessing. May it not be said of us, as of *Israel* formerly, "There is none that calleth upon thy name, "that stirreth up himself to take hold of thee: "for thou hast hid thy face from us, and hast "consumed us, because of our iniquities\*." Our God has yet power to help, as well as to cast down: and may our eyes be upon Him for counsel and might.

2. To have the eye upon God in a day of national trouble supposes, likewise, a *secret hope that he may and will interpose in our behalf*. The hope of *Israel* is the Saviour thereof, in the time of trouble. *We have no might*; but let our eye be upon his power: *Neither know we what to do*; but be our dependance upon him, to guide us with his counsel. Truly I confess, that I much fear, the decree is already gone forth against us as a nation; and as sincerely I wish that this fear may be without foundation. However this I will venture to say, that there is nothing to hope for, except

\* *Isaiah* lxiiv. 7.



it be from God himself. Leaving therefore others, to plan and to fight, our proper work, Brethren, is to pray. And in this way, the poorest believer, that inhabits a cottage,—yea, the most obscure christian in his closet, may do greater service to his country, than if he had a voice in the cabinet council of his Sovereign. Here you are privileged to have audience with that God, who has the hearts of Kings, of commanders, of friends and of foes in his hand, turning them as it seemeth good in his sight. Looking to others, we may be prone to blame something in their conduct; it is impossible to look properly on our own without seeing much to blame there; but hope and help are to be obtained only by fixing the eye upon the Lord. Let the poorest Christian that I address at this season lift up his head, while I remark, that your interest in God, wisely and well improved, may be of more real advantage to your country than if you had a personal interview, or intimacy with the Sovereign of the realm. We are told that the prayers of the righteous avail much. And therefore parents, as you love your children, christians, as you value your privileges; Britons, as you glory in your liberties—on each—

on

on all of you I call, to step forward into the breach, and plead for a sinful and sinking nation. We have sinned—grievously sinned; but may we all lay our hands upon our mouths, and our mouths in the dust, if so be there may be hope. Who knoweth, but that the Lord may yet repent, return and bring a blessing with him. Has he not said, “at what instant  
 “I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull  
 “down, and to destroy it; if that nation, against whom I have pronounced, turn from  
 “their evil, I will repent of the evil that I  
 “thought to do unto them\*.” Calling upon him, in the day of our national trouble, he may yet deliver us, and glorify himself in our salvation. Who can tell, what faith and prayer may yet effect? God grant us the grace this day, to make the trial. May he pour upon each of us, the spirit of grace and of supplications, that we may mourn for sin, renounce self, and wrestle for salvation. However, if after all, you should be able to do no good, imitate the Saviour you love and live upon, who, when all his warnings—his rebukes—his instructions, his exhortations, his prayers and

\* Jer. xviii. 7, 8.

his tears had no effect ; wept over the falling glory of his country, and said, “ O Jerusalem, Jerusalem, hadst thou known, even thou, at least, in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes\*.”

Agreeable to the method already laid down, I now proceed,

III. To close the subject with a few general remarks in reference to our own case. Under this head you may notice,

I. That all the deliverances, God has hitherto wrought for his people, have generally, if not always, been introduced with a deep conviction of the insufficiency of all human help, and an entire despair of themselves. Such was the case with the Jews, in the days of *Hezekiah*, *Jehoshaphat*, *Asa*, and under *Moses*, at the red sea. The appearances God makes for his people, are often so clear and evident, that the name of their glorious author may be seen on each side: On *this*, to the astonishment of his friends; and on *that*, to the confusion of his and their enemies. Let none then conclude that the subject of my present address has been

\* Luke xix. 42.



either improper or unnecessary, seeing the design of it is to inculcate one of the most important of all duties, viz. to lead up the heart to God, and to encourage you to look only, and steadfastly upon him. Men never begin to be strong in the Lord, either as nations or individuals, till they are deeply convinced, that in themselves, they have no might. Our strength then and our wisdom also, is to fit still, not neglecting necessary means of defence, but praying, hoping, and waiting for the salvation of the Lord. This is the way to honor God. And,

2. In proportion as we thus honor God, we have reason to hope that he will yet help us. Be this then a day of sacrifice and prayer. Let each one of us be concerned at this season to make a sacrifice of some sin. I call upon *one*, to sacrifice the love of pleasure;—on *another*, to sacrifice the love of the creature; on a *third*, to sacrifice the love of money, and on a *fourth*, the love of the world. Bind these several sacrifices with cords, yea bind them, as it were to the horns of God's altar. Bring forth your pride, your self-confidence, your incredulity, your bosom lusts, sacrifice them

them all to the honor of God, to the good of your country, and to the welfare of your own souls. If our sin be the cause of the controversy, O let us confess *all*, and spare *none*. Have our sins separated between us and our God, and our iniquities hid his face from us, so that He has not regarded; may he this day hear us, every one pleading, Lord, take away all mine iniquity, receive me graciously, and love me freely, so will I render to thee, the praise of my lips, the love of mine heart, and the obedience of my life: And may all cordially unite in that petition, "Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins for thy name's sake\*." However,

3. Think not that the important business to which you have now been called, is to be confined to a single service, or concluded in one day, of the year. It is not a transient glance at God, as a God of salvation, that will do the work, but a fixing of the eye of the mind *upon* him. If your convictions of helplessness, and your humility on account of sin, conclude

\* Psalm lxxix. 9.

with the present service, or close with this day, it will be but a mockery of God, and an addition to your former transgressions. But if you return from this place to your closets and to your families with this purpose, to confide more in God, and to plead more with Him, I trust our meeting together at this season will have been for the better, not for the worse. As good soldiers of Jesus Christ, let us go home and contend for our country, upon our knees. Like *Jacob*, may we wrestle with God, nor give over the conflict, till we have obtained his blessing; at least for ourselves, and for our children.—But after all,

4. Should the storm yet rise higher, and become more dreadful—Should this nation be removed, and the mountains that now adorn it, be carried into the depths of the sea, let your eyes be fixed upon that God who presides in the storm—who is able to guard you through it—and who will finally advance his own glory, in the extent, establishment, and future tranquillity of His Church and People. There is no particular revelation, respecting the fate of *this*, or of *that* nation; all that we know is, that Antichrist must fall—that all  
the



the abettors of it shall be confounded; and that the Lord Jesus will establish his throne upon the ruin of every empire, and of every individual, that has opposed his honor and interest. Every thing must be removed out of the way, that is inimical to his glory: and he shall reign, till all his enemies be made his footstool. For, "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed\*." Hence it is also said, "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him†." Thus shall he go on, conquering and to conquer, till that great voice shall be heard in heaven; "The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and he shall reign for ever and ever‡."

Be it your concern then, Brethren, to be the subjects of this kingdom, and interested

\* Dan. vii. 14. † Ezek. xxi. 27. ‡ Rev. xi. 15.

in this Jesus : Then whatever changes, whatever commotions, whatever convulsions, or revolutions may take place, in this world, it shall be well with them that fear him, yea with those that fear before him. He will be your hope in the day of evil. If but his grace reign in your hearts, that will supply all wants, support under the greatest trials, and in the end, bring you off more than conquerors. Make sure then of your refuge against the day of evil. Take sanctuary in Jesus Christ. Trust him with your all; and take him for your ALL. Though you have no might, He is Almighty. You need salvation, and He will prove himself the author of eternal salvation to all those, who believe in and obey him. Be your eyes therefore upon Him, through life and in death; then, to see his glory, fully displayed, will satisfy you for eternity. Now unto Him, who, is the blessed and only Potentate, the King of Kings, and Lord of Lords, be glory from the Church upon earth and in heaven, world without end. Amen.

HYMN

H Y M N I.

NOW may our guilty, trembling land,  
A vast and solemn temple stand;  
While all the realm, assembled there,  
Like one great family, appear.

O'erwhelm'd with guilt, deprest with shame,  
May we address thy gracious name;  
Let not the Lord in anger say,  
"I will not hear you mourn or pray."

O fill this supplicating hour,  
With thine own presence, light and pow'r;  
May Britain her transgressions see,  
And keep a solemn fast to thee.

Good God, our crimes are great, we own,  
Nor can we for the least atone;  
But Jesus' name and grace we plead  
To be from all thy vengeance freed.

Should Britain's sins before thee stand,  
The ponderous weight would crush the land;  
Yea, want of love to thee, alone,  
Would overturn the firmest throne.

Should thy tremendous judgments Lord,  
By famine, pestilence and sword,  
Lay the whole kingdom in the dust;  
Lord, we confess it would be just.

But—Thou art He, who, hearest prayer,  
O spare a guilty nation, spare  
Still may this favor'd country see,  
A great Salvation wrought by thee.

Lord, with submission, we implore,  
"Thy will be done." We ask no more;  
Thy works of judgment and of grace  
Claim our adoring love and praise.

H Y M N II.

NOW in a dark and gloomy day,  
When Britons weep, and fast, and pray,  
Oppress'd with guilt and shame and grief,  
Where shall we seek and find relief?

Where shall we look for Britain's shield,  
In the high places of the field?  
Alas! are not our arms too weak,  
A conquest from the Host to seek.

Shall we to Winds and Waves repair,  
And seek to gain the Vict'ry there?  
One blast our Navy could defeat  
Were the whole Universe, the fleet.



No day like this, has Britain known;  
 E'er since her Princes fill'd the Throne;  
 Our King, our Country, and our all,  
 May in one awful Battle fall.

O that we could by light divine  
 Survey each dark and solemn sign:  
 Thy kind and friendly warnings see,  
 E'er 'tis too late to turn to Thee.

Without thine aid, how vain our boast  
 Of Arms, and Fleets, to guard the coast;  
 Lord God of Hosts, Let Britons see  
 Their grand defence, is all in Thee.

Oft has thine hand our helper been,  
 O let thine Arm, once more be seen;  
 In this alarming, helpless day,  
 Thy Banner in our land, display.

### H Y M N III.

NO more let Britain make her boasts,  
 Of counsels, strength, or Skill;  
 Not the combin'd and mighty Hosts,  
 Can bid the foe, Be still.

Alas! our wisest counsels fail,  
 Our strongest forces yield;  
 Our num'rous enemies prevail,  
 And drive us from the field;

Great God! *We know not what to do,*  
 Our eyes, are up to Thee:  
 Say to the vast, the vaunting foe,  
 "I'll Britain's refuge be."

O let us own the Lord of Hosts,  
 On Him *alone* depend;  
 Then may we hope He'll guard our coasts,  
 And still the land defend.

But, should a dreadful storm appear,  
 He'll in the storm preside;  
 Will bring his Saints, thro' ev'ry fear,  
 And keep them, near his side.

Should *such* a Hurricane arise,  
 That Britain's land, must fall;  
 His Churches shall receive supplies,  
 For HE is ALL IN ALL.

When on the promis'd, happy day,  
 All warlike arts shall cease;  
 His Glory, He will then display  
 And give, *Eternal Peace.*